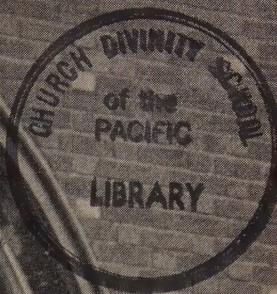


The Living Church

August 16, 1953

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SH FROM VACATION, millions of children will pour into churches and parish houses [see page 10].

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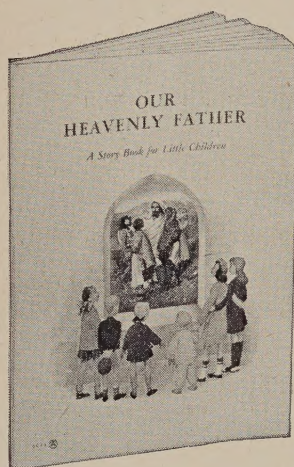
P. 16: Communism and the Clergy

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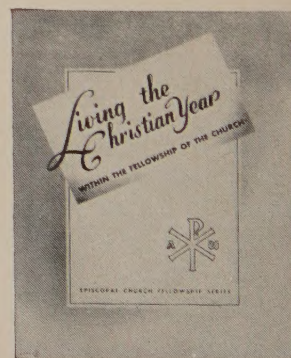
Course 5, *Living the Christian Year*, is intended for the junior of 10 or 11. Its aim is to teach the child how the Church provides an annual guide, known as the Christian Year, as a means of living his daily life in Christ and in the fellowship of His Church.

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The Matthews Article

IN YOUR issue of July 19th you printed an article condemning Mr. J. B. Matthews in part for his accusation concerning a certain non-existent Bishop Short of Iowa. The man does not and has never existed as Bishop of Iowa, if at all. As a result of your article, I obtained and read the original article, from which I quote:

"Among the 471 named in the Congressional committee's report, (Un-American Activities, April 1, 1951) we find the following names of prominent Protestant Episcopal clergymen: . . . the Rt. Rev. David William Short, Protestant Episcopal Bishop of Iowa. . . ."

It appears that perhaps you have borne a little false witness against thy neighbor, if the name is contained in the committee's report.

It would seem that the more honest approach would have been to first consult the committee report. If the name is not contained therein, your criticism is justified. If the name is contained therein, it would seem the Church should be far more interested in discovering who was holding himself out as Bishop of Iowa and/or who has given false testimony and slandered our church by naming the non-existent clergyman, than in criticizing Mr. Matthews.

As for the remainder of the Matthews article, are the quotations from Earl Browder and J. Edgar Hoover correct? Were the other Episcopal clergy listed as stated?

The real issue is not the subterfuge thrown up by pointing out minor errors. The issue is: Are there an appreciable number of our clergy supporting the Communist apparatus?

I would not know the number of Protestant clergy supporting the Communist propaganda, but most unfortunately a number of our clergy have shown a great affinity for Communist causes and have parroted the Communist party line, if nothing more.

To these clergymen and also those who either defend the Communists and their defenders, or rush to attack those who would expose them, I would like to address two questions: Where in the articles of the communist faith do you find the Apostles' Creed, the Lord's Prayer and the Ten Commandments, or any other Articles of the Christian Faith? Where in Communist practice of their faith do you find these Articles of the Christian Faith exemplified?

To those members of our clergy (and laity) who advocate disrespect or disobedience to civil authority, which includes Congressional committees, may I remind them of Article XXXVII of our Articles of Religion:

"The Power of the Civil Magistrate extendeth to all men, as well Clergy and Laity, in all things temporal; but hath no authority in things purely spiritual. And we hold it to be the duty of all men who are professors of the Gospel, to pay respectful obedience to the Civil Authority, regularly and legitimately constituted."

As a person born and raised, baptized and confirmed, in the Episcopal Church, I

am annoyed, disgusted, and embarrassed by the actions of some of our clergy. If we do not wish to have someone else clean up our dirty laundry, then perhaps it would be best to wash it ourselves. Again I refer to our Articles of Religion, the last paragraph of Article XXVI.

"Nevertheless, it appertaineth to the discipline of the Church, that inquiry be made of evil Ministers, and that they be accused by those that have knowledge of their offenses; and finally, being found guilty, by just judgment be deposed."

It is my personal opinion that we should begin to clean up our house, regardless of what others may do or be doing.

If we are to maintain our Church as a national Church, we must also make sure we maintain the United States of America as a free, independent, and sovereign nation, under our Constitution. This is also part of our religion, because Section 21 of the Homilies, Article XXXV, speaks "Against Rebellion."

If you are unable to print my letter, perhaps you might correct some of the impressions you have made and present the other side of the story.

JOHN C. STEVENS.

Muscatine, Iowa

Editor's Comment:

A careful reading of the statements by Mr. Browder and Mr. Hoover shows that they give no indication whatever of the number of clergy who are "supporting the Communist apparatus." Our leading editorial is devoted to an answer to our correspondent's general question.

THE LIVING CHURCH RELIEF FUND

Checks should be made payable to THE LIVING CHURCH RELIEF FUND and sent to the office of Publication, 407 E. Michigan Street, Milwaukee 2, Wis., with notation as to the purpose for which they are intended. They are kept separate from the funds of the publisher, and the accounts are audited annually by a Certified Public Accountant.

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**Talks
With Teachers**
The Rev. VICTOR HOAG, D.D., Editor




A New Medium: Gummed Paper Posters

WE HAVE all wished that we had something different to do in class. We have worked the old things too long, and they have lost their fun and meaning. My guess is that fully 40% of our classes provide no table activity (except talk), that some 30% repeat always the same activity, and that only about 30% have any varied and ingenious handwork.

Of the classes which do provide some attempt at pupil activity (the 60%), I offer the following estimates as to the different types employed: crayoning to printed outline or picture by 60% of classes; crayoning free-hand by 5%; filling blanks in workbooks, 15%; dramatizing or role playing, 2%; pasting in scrapbook, 3%; posters or frieze, 2%; panoramas, model, peep-shows puppets, papier-mache maps and the like, perhaps, 2%; writing answers to questions of fact, 4%; finger-painting, 1%; flannel-graph by the children, 1% [flannelgraph handled by the teacher is having a current vogue, but since the pupils only watch this medium, cannot be listed as a genuine activity]; sand-table as class project (not as mere play-place), about 1%; paper tearing, 1%; blackboard writing by pupils, 1%.

New media have been introduced from the public schools, but they have often been found too complicated, expensive, or untidy for church conditions. Or, they do not lend themselves to teaching purposes. Before we report a new medium, let's review the proper way to launch a project which will use the handwork educationally, and not as mere busy-work.

Wrong way: "Now children, today we are going to start making posters. I have put on the board the words. Here are outlines of all the letters you will need. Trace them and cut them out. Here are paste and scissors. Get to work."

Better: "We have been thinking of ways we might help the Church. An educational meeting for all fathers and mothers is to be held here in October, and the rector is anxious to have every grownup attend. Is there any way we might help him?"

The talk quickly runs to things they might do: notes to parents, check wraps,

pass refreshments. Teacher presses the problem to be solved: how to get out the people. Eventually, by a lucky word from a pupil, or an oblique suggestion of the teacher, the idea arises that they might make posters to advertize it. This is what the teacher was sparring for. Imagination now begins to channel along a felt need [true nerve of a vital group project] and ideas are popping on every side. This warming period passes into the planning period. Various schemes are suggested.

Finally, the teacher raises the question of materials, and it is learned that she has the usual poster materials in her box. This first Sunday they select the background sheets, and perhaps cut a few letters. The older method consisted of pasting the letters and pictures onto the background. This has often been rather messy, and untidy. An improvement is the recent discovery that the office stapler will fasten letters neatly and securely.

A new medium for poster or other graphic art is now offered—the use of colored gummed paper. Being thin, easily cut up, it may be affixed by moistening on wet pad. For the above poster project, teacher would prepare squares about 2½ inches, assorted colors, each to be cut into a letter.

The paper comes in sheets about the size of typewriter paper, package of 25 sheets for 50 cents, assorted or single colors. Children should not be allowed to cut pieces too large, as they do not fasten smoothly. Cutting is done first, and the letters and designs laid out for spacing and for comments by the class. Place for each letter is marked by pencil. Finally all parts are pasted on. Results are much neater and cleaner than hand pasting.

To make pictures—of scene or people—use the parquetry method. The paper is cut up in advance into pieces about an inch or less—squares, triangles, diamonds, circles, etc. Children select pieces desired, lay out like stick-men. When the design is decided, parts are pasted on. Children get great delight at these designs, which they fill with their own imagination.

The papers can be secured from most school supply houses in large cities.

The Living Church

Established 1878

A weekly Record of the News, the Work,
and the Thought of the Episcopal Church.

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Departments

BOOKS	9	INTERNATIONAL	8
CHANGES	21	LETTERS	3
DEATHS	20	SORTS	5
DIOCESAN	19	TALKS	4
EDITORIAL	16	U. S. A.	6

Things to Come

AUGUST 1953													
S	M	T	W	T	F	S							
						1							
2	3	4	5	6	7	8							
9	10	11	12	13	14	15							
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August

- 11th Sunday after Trinity.
- 12th Sunday after Trinity.
- St. Bartholomew.
- 13th Sunday after Trinity.

September

- 14th Sunday after Trinity.
- Labor Day.
- National Youth Commission and Executive Committee, National Canterbury Association, Seabury House, Greenwich, Conn., to 16th.
- 15th Sunday after Trinity.
- Bishop Clingman retires as diocesan of Kentucky.
- Ember Day.
- Ember Day.
- Ember Day.
- 16th Sunday after Trinity.
- Bishop Dandridge retires as diocesan of Tennessee.

LIVING CHURCH news is gathered by a staff of over 100 correspondents, one in every diocese and missionary district of the Episcopal Church and several in foreign lands. THE LIVING CHURCH is a subscriber to Religious News Service and Ecumenical Press Service and is served by leading national news picture agencies.

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SORTS AND CONDITIONS

WHEN I was a student in college, I remember being shocked right down to the ground by a statement of a Humanist minister that as far as he was concerned the Holy Ghost was an "oblong blur." Heaven took no immediate action against the blasphemy, and the minister went his way. For all I know he is still alive and unrepentant.

IT IS not uncommon, however, for the heretic to express in a startling way an idea that is in the back of orthodox minds as well. And many devout trinitarians of today have a nagging sense of not quite grasping the personality and work of the Holy Spirit. The greatest philosopher who ever lived could not know all there is to know about God. Yet even a child or a simple peasant can have a vital personal relationship with Him.

SUCH a relationship with God the Father and God the Son is the normal and natural thing. We talk to Father and Son in our prayers, think of them in terms of satisfying symbols, dare to count them as personal friends. But let us be frank and admit that most of us do not quite approach the Holy Ghost in the same way.

MOST of the prayers in the Prayer Book are addressed to God the Father. Some are addressed to God the Son. Only a tiny minority are addressed to God the Holy Ghost, except as part of a triple prayer to the three divine Persons. The proportions are about the same in the Hymnal. And in this, both Prayer Book and Hymnal follow the New Testament, where the Holy Ghost is mentioned many times over but seldom if ever spoken to. The great exception, of course, in the Prayer Book and Hymnal is the *Veni, Creator*, a 9th-century Latin hymn.

OCCASIONALLY a Church devotional writer urges that more prayers be addressed to the Holy Ghost to help us have a greater awareness of His reality, but in view of the testimony of Bible, Prayer Book, and Hymnal, I suspect that this is not the right answer to the problem of getting our spiritual perceptions to focus upon Him.

PERHAPS one reason for our blurred awareness is that the Holy Spirit is too close to be clearly seen. It is He who presides over our consciences, dividing right from wrong. It is He who moves us to fall on our knees and pray to His cosmic lovers, the Father and the Son. He does not ask us to pray to Him; He is the Spirit of prayer in us. "God has sent the Spirit of His Son into our hearts, crying Abba, Father."

BY THE INDWELLING of the Holy Ghost we are given a certain "character" in the Christian Church. To some He gives the "character" of layman; to some, the diaconate, the priesthood, the episcopate. Still working within, but within the body of the Church as a whole, He is the Spirit of the brethren gathered together for a Church service, of the delegates gathered for diocesan convention, of the bishops and deputies at General

Convention. Thus, the first apostolic decree declares, "It seemed good to the Holy Ghost, and to us. . ."

IF OUR VISION of the Holy Ghost is blurred as He manifests Himself outside ourselves, one of the primary reasons may be the disunity of the Church. The outward and visible signs of His presence ought to be our fellow-Christians individually and the great Church as a whole, but we confuse ourselves by saying, "Here He is and there He isn't, and He's about three-quarters present over there." Christian disunion is a greater blasphemy than any blasphemer ever dared to frame.

THIS OFFENSE that we do to the Holy Ghost, the Spirit of unity, can in no way be repaired by personal prayer to Him. His praise is expressed not in words but in the outpouring of love that binds man to man and man to God and God to God. And in our conversations with Him, He is the one who is supposed to do most of the talking.

THIS BRINGS US, by a devious line of thought that had better not be charted too plainly, to a consideration of the relationships between husbands and wives. Mrs. Dale Carnegie has written an interesting series of articles in the *American Weekly* on how to make your husband a success. Why doesn't someone write an article or so about how to make your wife a success? Perhaps if the menfolk made a career of being a husband as wholeheartedly as women make a career of being a wife, the world would be a better place to live in.

IN OUR competitive world, one area of unrelenting competition between women is the drive for the most spotless household. Undoubtedly, the causes of the difference between the outlook of the average man and the average woman in this field stretch far back into the recesses of racial memory. The effort to make the home look as if no human being had ever set foot in it is probably an atavistic reminder of the days when the female cowered with her cubs at the back of the cave, leaving no sign of habitation to attract the predatory stranger.

ONE WAY for a man to be a good husband is to take his proper leadership in the family's religious life. Daily family prayer, grace at meals, and Sunday church ought to be the responsibility of the head of the family; and if our national moral outlook has become somewhat seedy in recent generations, the reason may be that the fathers have been poor shepherds of their flocks. The Family Prayer section at the back of the Prayer Book contains just about everything a father needs to know to exercise his family liturgical functions. Here is one of the areas where our spiritual blurring needs to be brought into focus, showing forth the Christian family as knit together in the grace of our Lord Jesus Christ, the love of God, and the fellowship of the Holy Ghost.

Peter Day.

NEWS FRONTS

Two Church Funerals
For Senator Taft

Two funeral services were held for Senator Robert A. Taft, who was a member of the Episcopal Church, in his native city, Cincinnati.

A public service was held at Christ Church, downtown, attended by an estimated 1,100 inside the building. The service was conducted by Bishop Hobson of Southern Ohio and the Rev. Morris F. Arnold, rector of Christ Church.

In his memorial address Bishop Hobson, according to the *New York Times*, paid tribute to Senator Taft's honesty, courage, unselfishness, leadership, and devotion to his family and friends.

A private service, attended mostly by the Taft family and their friends in private life, was held the same day at the Indian Hill Church, Cincinnati. This was conducted by the Rev. Luther M. Tucker, rector of the church.

Two Radio Dramas

Two radio dramas, each one built on actual happenings in meeting various neighborhood and individual needs in the parish of Trinity Church, Broadway and Wall Street, New York, will be broadcast as follows.

"Seven Days on Scammel Street" will be heard Sunday, August 16th, at 7:45 AM EDT over WCBS in the Metropolitan area, and during that week on various stations of the CBS network. This broadcast was also scheduled to be heard on Friday, August 14th, at 11:45 AM over Station WLIB in the Metropolitan area.

The second radio drama, "The Rock of Wall Street," will be heard on Sunday, August 23d, over WCBS at 7:45 AM EDT, and the same day at 2:30 PM EDT over WNBC. This drama will be carried also during that week on various stations of the CBS network.

The scripts were written by Anne Lorentz and produced by John Gunn. These broadcasts are in the radio series "Let There Be Light," transcribed by the Broadcasting and Film Commission

of the National Council of the Churches of Christ in the U.S.A., for which Ben E. Wilbur is Director of Radio.

A New Attack

Soviet Zone Communist newspapers launched a new attack on Bishop Otto Dibelius of Berlin, charging the head of the Evangelical Church in Germany with "abusing religious freedom in the East Germany Republic and thus damaging the cause of both the Church and Christians."

Bishop Dibelius had, in a sermon at East Berlin's Mary Church, admonished Christians not to become tired of interceding for German war prisoners still being held in the Soviet Union. [RNS]

Refresher Course in Japan

With 40 men from the ten dioceses of the Nippon Seikokwai in attendance, the Central Theological College of Tokyo held its first summer refresher course for clergy during the last two weeks in July.

A grant from the Church Missionary Society of England made it possible to defray costs of transportation and housing the delegates who came from all over Japan to attend lectures.

Burial Service for Archbishop

The burial service for the Most Rev. Louis Ralph Sherman, Archbishop of Rupert's Land [see page 8], took place August 5th at St. John's Cathedral, Winnipeg, Manitoba.

Among the late Archbishop's notable achievements was a speaking-tour across Canada by which he stirred the Anglican Church throughout the country to become independent of grants from England. His eloquent pleading moved Churchmen of every diocese to make the effort by which the Canadian Church became self-supporting.

Sociology School Held

College and university students from four midwestern dioceses of the Church assembled at the McClaren Foundation in Sycamore, Ill., for the first "School of Catholic Sociology" held under the auspices of the American Church Union.

Main lectures at the four-day sessions

were given by the Rev. Donald Becker of Whitefish Bay, Wis., and centered around an analysis of the primary motives evident in life today. [RNS]

English Bishop Criticized

Severe criticism was heaped upon Dr. Douglas Henry Crick, Bishop of Chester, by the *Church Times*, for attending the funeral in a Church of England parish church of a thrice-divorced and remarried nobleman, the late Duke of Westminster.

His action and "the still less appropriate" holding of memorial services for the Duke in the Chester Cathedral and in St. Mark's church, London, have "perplexed the faithful and made the man-in-the-street derisive," the paper said.

Pointing out that the Duke was not formally excommunicated, the *Church Times* said he was entitled to Christian burial and expressed the hope that "he found pardon and peace, at last." It added:

"However, his frequent divorces were notorious and the faithful may well be perplexed. . . . Under the Church's rules, the Duke's marriages after divorce could not be solemnized in Church nor could he rightly be admitted to Holy Communion."

"The Bishop of Chester was, therefore, under no obligation to be present at the funeral service in Eccleston parish church. His presence gave countenance — while his absence would have discountenanced — infringement of the Church's law of marriage." [RNS]

MINISTRY

"Dialogue" in the Cathedral
Of St. John the Divine

Weekly "dialogue" sermons have been enacted from the pulpit of the Cathedral of St. John the Divine, New York City by the Very Rev. James A. Pike, dean of the Cathedral, and the Rev. John M. Krumm, chaplain of Columbia University and head of the Department of Religion.

In the first of five sermons, Dr. Krumm was the "doubter" and Dean Pike was the "defender of the faith." The dialogue was somewhat in the form of the medieval "interludes," when thees dealt with religion. This program was broadcast over radio station WABC on

TUNING IN (Background information for new L.C. readers): Old Catholics in Holland, Germany Switzerland, and other European countries believe in Catholic Faith, Orders, and Sacraments but not in papal infallibility. They recognize,

and are recognized by, the Episcopal Church. Rome admits validity of their orders but regards them as in schism. P.B.'s Committee is the national laymen's organization, with objective of rallying men for Church service.

the "Religion — Defied and Defended" program on July 11th.

From the lectern, Dr. Krumm put the questions; from the pulpit, Dean Pike answered them. The question for the first dialogue sermon was "Isn't religion unscientific?" Dr. Krumm presented the arguments in support of the affirmative answer to the question. Excerpts from the dialogue were:

"Isn't religion growing less important as science progresses from one discovery to another?"

To which Dean Pike replied:

"Religion will become more, rather than less, influential by keeping increasingly to its true work. In earlier times, religion was often called in to fill the gaps left open by science. Now religion is retreating from realms it should never have entered."

Dr. Krumm asked whether the Church often stood in the way of science and its progress in ascertaining the facts. Dean Pike replied:

"The better intellects in religion have always opposed this. There are, however, still some persons who regard the Bible as a text book in geography, physiology, and biology."

ROLES REVERSED

Dr. Krumm played the role of "apologist" in the second of the series, with Dean Pike cast as the "skeptic."

To the "skeptical" Dean Pike, who asked why Christians could not "get together," Dr. Krumm replied that differences often looked bigger than they really were. He said:

"For example, if one wanted to pick up the hymnal in the pews, he would discover hymns by Roman Catholics, Unitarians, Jews, Anglicans, and Baptists. Yet we find all of them suitable for singing in the context of worship of an Anglican cathedral."

Dr. Krumm emphasized that in many Christian Communions there was a "growing desire to express the continuity of the main tradition which has always been part of the Christian life." This, he added, is the essence of the "ecumenical movement."

The "general agreement" that exists among Christian Communions is far more significant than the differences that separate them, Dr. Krumm said.

After each dialogue sermon, a supper was held in the Cathedral House for teachers attending summer sessions at Columbia University. A discussion forum based on the sermons ended the programs.

TUNING IN: ¶Church terms often cling to their original meaning after it has disappeared from general use. Thus, an **apologist** is not one who makes excuses for the Church but one who presents an argument in its favor. ¶The word "clergy-

Two Rural Pastors Cited

Two Episcopal clergymen[¶] were named "Rural Pastor of the Year" in their respective territories recently. They are the Rev. Charles G. Hamilton, rector of St. John's Church, Aberdeen, Miss., and the Rev. Treadwell Davison of Montross Parish, Montross, Va.

The award is given to one minister in each of 13 Southern states in recognition of outstanding service to church and community. Selection of the rural pastors has been an annual event since 1949 under the joint sponsorship of *The Progressive Farmer*, an agricultural magazine published in Birmingham, Ala., and the School of Theology, Emory University, Atlanta, Ga. [RNS]



FR. LAMBERT & FAMILY
Assignment in Alaska.

MISSIONARIES

New Alaska Appointee

A missionary assignment in Alaska awaits the Rev. Richard T. Lambert, rector of St. Luke's Church, Granville, Ohio. Fr. Lambert has been assigned as priest-in-charge of St. Stephen's Mission, Fort Yukon. He will arrive at Fort Yukon on August 21st.

The 30-year-old priest, the son of the Rev. Robert S. Lambert, D.D., has served on the Diocesan College Commission, ministering to the students of Denison University. A graduate of Williams College, he attended Union Theological and Virginia Theological Seminaries, receiving the B.D. degree from the latter in 1950.

He married the former Betty Large

in 1948; they have two sons, Richard Jr., and Christopher.

ORTHODOX

Grateful for Chalices

A letter of appreciation for assistance to the Church in Greece was received by Bishop Scaife of Western New York from the Primate of All Greece. As a result of Bishop Scaife's report to General Convention upon the need of the Church in Greece for communion vessels, many chalices and patens were supplied to war-ravaged churches.

Most of the holy vessels sent to Greece were made possible through the generosity of Mr. James F. Hodges of the diocese of Olympia. They were given as a memorial and thank-offering for his deceased daughter.

His Beatitude Spyridon, the Archbishop of Athens and Primate of All Greece, expressed his gratitude to Bishop Scaife in a recent letter which said, in part:

"We thank you for this kind and brotherly gift representing the respect and love of your Grace toward the elder Church of Hellas. We assure you your kind gifts have been forwarded to the poor villages whose Churches lack holy vessels and other objects."

INTERCHURCH

Away from the Rush

A group of Christian ministers is again finding spiritual sustenance this summer on a rugged, windswept island four miles off the port town of Boothbay Harbor, Me.

The sanctuary of the small order, known as the Brothers of the Way, is an imposing fieldstone retreat house patterned faithfully after Old World monasteries.

To Graystone since 1930 have come 162 ministers of different churches—Baptists, Congregationalists, Methodists, Unitarians, and priests of the Episcopal Church.

Owner of Graystone and the island, and prior of the Brothers, is the Rev. John Henry Wilson of Wilton, N. H. For 19 years he was a Unitarian pastor at Littleton, Mass., then saw long service as pastor of a Congregational church at Wilton, of which he is now pastor emeritus.

Graystone is no plush resort. There is no electricity. For warmth retreatants depend on two fireplaces in the pine-paneled great hall. There the evening services are conducted by candlelight,

man" or "cleric" goes far back into the days of the early Church. Today it refers usually to Anglican (Episcopalian) deacons and priests, but can be applied to any ordained minister of religion.

and the Brothers may study the devotional books and ancient religious manuscripts from Mr. Wilson's extensive library—by lamplight.

In 1923 Mr. Wilson (he is Brother John in the order) heard stressed at a Boston convention the need for a retreat house at which ministers could get away from the rush of the world and be reinvigorated with Christian spirit. Already acquainted with Fisherman's Island, he and Mrs. Wilson bought it and in 1929 built Graystone.

The first retreat¹ was in 1930 and Mr. Wilson was joined by nine other Massachusetts ministers. The Brothers organized in 1935. Membership is limited to 40.

Retreatants arise at 7:30, spend the day in prayer, meditation, reading, writing, walking, and fellowship.

After supper the evening chaplain reads. Then comes prayer at will until the Lord's Supper at nine. [RNS]

TRAVEL

European Tour Planned for 1954

A tourist group will be led through Europe during the summer of 1954 by the Rev. Charles J. Child, Jr., rector of St. Bartholomew's Church, Ho-Ho-Kus, N. J. Tentative plans include visits to England, Scotland, Holland, Germany, Switzerland, Italy, and France. The tour will be 40 days long, and the itinerary will allow for good coverage of these countries, as well as ample time for independent sightseeing.

The trip is under the direction of Fr. Child, a graduate of the University of the South, Sewanee, Tenn., who has had much experience with young people and their activities. He is planning it in response to many requests to coordinate travel, education, and good fellowship. The object is to spend some time in places significant to the historical and doctrinal traditions of the Church, although this does not preclude participation by those outside the Anglican communion.

St. Paul's Coronation Choir To Tour United States

One of England's finest choral groups, the Cathedral Choir of St. Paul's, London, which sang at the coronation of Queen Elizabeth II earlier this year, will arrive in the United States on September 29th, for a two-month concert tour. In some 40 engagements the choir will sing liturgical music, including much of the music it sang during the coronation services in Westminster Ab-

bey, and some Elizabethan Madrigals. The tour has been arranged and underwritten by a committee headed by Churchman Owen J. Roberts, former U. S. Supreme Court Justice, and will open its tour at New York Cathedral on September 30th.

The choir will sing in Baltimore, Philadelphia, Boston, Chicago, Richmond, Cincinnati, Indianapolis, New Orleans, and New York and many cities in between. The choir, consisting of 30 boys and 18 men, will be accompanied by the Rev. L. John Collins, Chancellor of St. Paul's, the headmaster of the Choir School, and two organists.

WORLD COUNCIL

Rural Leaders Meet in Geneva

Church and rural life leaders of four continents will come together for mutual study and exchange of information in a world seminar, to be held at Chateau Bossey near Geneva, Switzerland, August 24th to 28th.

The conference will be sponsored jointly by the World Council of Churches' Ecumenical Institute and the National Council of Churches' department of town and country church.

To broaden understanding of church-related rural problems in Europe and efforts to solve them, the American group, made up of 21 persons, will go on a 12-day tour of rural areas in France and Germany, before the seminar.

Members of the American group, who were to have sailed August 5th, included the Rev. David Talbot, Coshocton, Ohio, and the Rev. and Mrs. Clifford Samuelson, New York, N. Y.

The Living Church Development Program

We gratefully acknowledge the contributions listed below, given for the purpose of strengthening THE LIVING CHURCH as a vital link in the Church's line of communication. Only current receipts are listed, but we are also grateful for the many pledges giving promise of future support.

Previously acknowledged	\$6,877.95
R. M. F., Beloit	40.00
\$20 each from: J.H.P., Andover; W. H., Boston; W. P., Middletown; Mrs. G. A. R., Washington	80.00
\$10 each from: F. D. B., Madison; Mrs. L. W. D., Elyria; A. G. M., Live Oak; A. J. G., Washington; P. T. G., Oak Park; J. H., Cleveland	60.00
Mrs. C. R. L., Clearwater	6.00
\$5 each from: H. C., Kansas City; Mrs. T. H., Concord; H. M. F., Schenectady; Mrs. H. E. D., Huntingdon Valley; J. E. S., Bronxville; W. D. Melrose; W. H. T. & M. E. T., Troy; L. W. J., Racine; G. W. B., Clifton Heights; W. H. G., Chester	50.00
\$3 each from: H. G. B., W. Somerville; L. A., Clarksdale; C. O. J., Nashotah	9.00
\$2 each from: M. W., Waterloo; Mrs. M. L. J., Linden	4.00
Mrs. F. W. A., Bayport	1.00
	\$7,127.95

TUNING IN: ¶A retreat, carrying out Christ's invitation to His disciples to "come into a desert place apart and rest awhile," is a gathering at a secluded spot for a period of guided prayer, meditation, and rest. A rule of silence is fol-

lowed to free the mind from the necessity of aimless social conversation. Nowadays, retreats for clergy, for laymen, and for women are held in virtually every diocese of the Episcopal Church.

CANADA

Archbishop Sherman Dies

The Most Rev. Louis Ralph Sherman, Anglican Archbishop of Rupert's Land, died July 31st in Brandon General Hospital, Winnipeg, Man., Canada. The 66-year-old prelate suffered a stroke last Sunday.

In 1927 he became Canada's youngest Anglican bishop at the age of 41. In 1943 he became metropolitan of the ecclesiastical province of Rupert's Land and was consecrated Archbishop.

He was born in Fredericton, N. B., and was graduated from the University of New Brunswick, Bishop's College, and Oxford University. He was made deacon in 1912 and ordained priest the next year. He held honorary doctorates of Divinity from three colleges.

GREECE

Liaison to Be Named

The Holy Synod of the Ecumenical Patriarchate at Istanbul will appoint a representative shortly to serve as its permanent liaison at the Geneva, Switzerland, headquarters of the World Council of Churches, according to reports.

The reports said that Ecumenical Patriarch Athenagoras, supreme head of Eastern Orthodoxy, had sent a letter to Dr. W. A. Visser 't Hooft, general secretary of the World Council, informing him of the impending action. [RNS]

FRANCE

American Ambassador on Vestry

The American Ambassador to France, the Hon. C. Douglas Dillon, has accepted election to the vestry of the American Pro-Cathedral of the Holy Trinity, Paris. The Hon. Hugh Cumming, American deputy to the Secretary General of NATO, is acting as a lay reader at the cathedral. While he was attached to the American Embassy in Moscow, Mr. Cumming read the services at the Embassy there.

ACU CYCLE OF PRAYER

August

16. Christ Church, Portsmouth, N. H.
17. Sisters of the Holy Nativity, Newport, R. I.
18. Sisters of the Holy Nativity, Fond du Lac, Wis.
19. Hamilton Air Force Base, Hamilton, Calif.
21. Convent of St. Anne, Oneida, Wis.

On the Side of Christ

By the Rev. FELIX CIRLOT

A BOOK whose value is out of all proportion to its size is *The Historic Principle of the Indissolubility of Marriage*, by Edward B. Guerrey (Sewanee Press. Pp. xiv, 152. Paper, \$1.50).

The scholarship of this book is first rate, its style is splendid, and its treatment of the subject matter is excellent. Moreover it contains much material that cannot be found elsewhere, or at least not so readily. But best of all it comes down clearly and strongly on the side of our Lord in His teaching on marriage.

Chapter I consists of three parts. The first defines carefully and accurately such technical terms as: "divorce *a mensa et thoro*" and "*a vinculo*"; "a decree of nullity"; "indissolubility"; and the distinction sometimes made between "a valid secular marriage and a Christian marriage." It also considers "the function of the Church" as this is conceived in Western theology. Parts II and III of this chapter deal with, respectively, "The Crux of the Problem before the Church" and "Confusion in the Church," both resulting largely from the new Canons of 1946. Fr. Guerrey here seems to allow more *right* to the lax interpretation of the new Canon than is tenable in an official document; but of course he is totally opposed to the lax interpretation.

In Chapter II Fr. Guerrey has four main parts. First he discusses the issue of the historical reliability of the sayings of Jesus concerning marriage and divorce, arriving (quite rightly) at a very favorable conclusion. Secondly, he marshalls the Scriptural passages very fully, accurately, and carefully. Thirdly, he summarizes carefully, accurately, and at considerable length, the views of modern scholars. He divides the latter into two "schools": the "school of divorce" and the "school of indissolubility." Finally, in Part IV of Chapter II, he undertakes an evaluation of the arguments and positions of these two warring "schools." It is clear, weighty, wholesome, and even brilliant, and characterized by the soundest of judgment. Of course he sees very clearly, and accepts willingly and unreservedly, the teaching of Christ that marriage is strictly indissoluble.

In Chapter III, Fr. Guerrey studies the historic position of the Anglican Communion, which he finds is fully and strictly Catholic in this matter and has never (save for the one possible exception of our American Church from 1868

to 1946 regarding the "innocent party in a divorce for adultery") accepted the laxity of the state and of society. He considers several modern writers, such as Macmillan and Lacey, on this issue; and especially Lambeth, where he seems to the present reviewer to get clearer results than the facts warrant in an unofficial document.

Next, in Chapter IV, the long and involved history of our divorce legislation in the Episcopal Church in this country is studied carefully, thoroughly, and very valuably. It is by far the best treatment known to me anywhere. (I do not happen to know Dr. Gwynne's book.)

Finally, in his closing Chapter V, Fr. Guerrey advocates a sort of "Supreme Court" for the Church, with power to settle doctrinal as well as canonical and constitutional questions, and also an official declaration by General Convention to clarify and strengthen the Church's position on the indissolubility of marriage. Here he is far more optimistic than I am. I fear that such steps would make the situation worse rather than better.

In his Appendix A he advocates a discipline that will safeguard the doctrine of indissolubility without involving the lifelong excommunication of remarried divorcees and those who have married them. I certainly wish this were possible. But to conclude that it is, is tenable only if we can first conclude that remarriage after divorce has ceased to be adultery. And so to conclude is to reject

the teaching of Christ, and to undermine the completely solid foundation that Fr. Guerrey has proved for the doctrine of indissolubility. I, for one, cannot go along with him here.

But this must not be allowed to obscure the fact that we have here a book of really monumental importance.

In Brief

A BELIEF FOR CHILDREN AND THE LORD'S PRAYER FOR CHILDREN. By Margaret Tempest. New York: Wm. Collins. 75 cents each.

With their lovely colored pictures illustrating the simple text, they make you wish you had a child between two and four.

Books Received

HENRY SUSO: LITTLE BOOK OF ETERNAL WISDOM and LITTLE BOOK OF TRUTH. Translated with an introduction and notes by James M. Clark. Harpers. Pp. 212. \$3.

GEOGRAPHICAL HISTORY OF GREEK LANDS. By J. L. Myres, Oxford University Press. Pp. ix, 381, and plates. \$7. Chapters "written for various occasions, at different dates [from 1910-1941] . . . reprinted with very few changes, but with some brief references to more recent affairs." [Author, a voluminous writer on historical and related subjects, was Wykeham Professor of Ancient History, University of Liverpool, 1910-1939.]

SO NEAR IS GOD. Essays on the Spiritual Life. By James M. Gillis. Foreword by Cardinal Spellman. Scribners. Pp. ix, 210. \$3.

THESE THINGS REMAIN. By Carlyle Marney. Abingdon-Cokesbury. Pp. 174. \$2.

Disheartening Bewilderment

By the Rev. HENRY CHARLTON BECK

A BOOK in many ways mistitled is Howard Whitman's *A Reporter in Search of God*. There is excellent reporting throughout, but it is a record of the disheartening bewilderment of people in search of God (Doubleday. Pp. 320. \$3.50).

The author has done a thorough job of going about in small towns of the nation, talking to people and listening to their accounts of what they believe is part of a quest for greater spirituality. As a result, he gives us such stories as those of Buffalo Joe, who said he found God in nature; a clergyman's explanation

of how psychiatry and science can go hand in hand; a soldier's explanation of his use of prayer; an atheist's exposition of all the familiar arguments, plus a few new ones, against God; as well as a great deal of a basic conclusion that people today truly want to be good.

As a piece of journalism (apart from the annoying references to "Rev. Smith," "Rev. Jones," etc.), the book is more than arresting. As an index of the way people think about God, it is something of an indictment and a reflection upon the teaching function of the Church.

Bubble-Gum

or Christian Education?

The Cost Is About the Same. Which Is More Important?

By Clifford P. Morehouse

Vice-President, Morehouse-Gorham Co.



ABOUT a month from now, a strange phenomenon will take place in almost every church in our land. It happens every year at this time, but it is no less significant on that account. And it is one of the most important things that *does* happen in our churches.

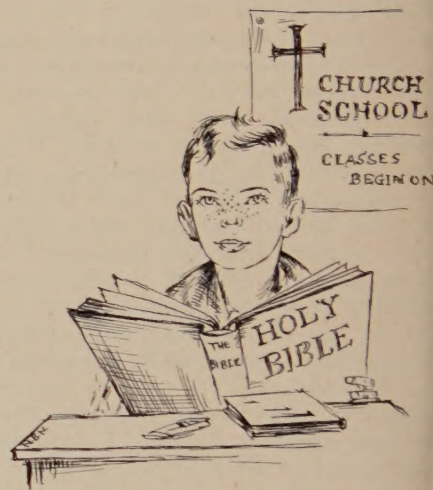
Fresh from their summer vacations, full of pep and youthful exuberance, millions of children will pour into churches and parish houses, ready and eager to begin a new year of Church school.¹ Some will be tiny tots, leaving their mothers for the first time to embark in the new life of kindergarten. Others will be older, but no less unfamiliar with the ways of the church and the Sunday school. Still others will be "old hands," perhaps a bit bored with previous Church school experiences, but ready for another year, perhaps with a new teacher, who will be "on the spot" in their eyes until he or she wins acceptance from the class.

In the Episcopal Church alone, more

than half a million children will crowd into nearly 8,000 parishes and missions, to be greeted by 7,000 clergymen and almost ten times that number of teachers. Among the 70,000 teachers, laymen all, will be a relatively small number of skilled educators and a vast majority of willing but unskilled volunteers. These range from high school girls who have never before tried to teach anything to anyone, to elderly men and women who have taught, often with little help or encouragement, for many years.

Out of this amorphous mass of wiggly youngsters and unevenly prepared teachers, is supposed to come a constructive experience that will, in due time, produce something of value. What will it be? When the same youngsters and their teachers come together at the end of the school year, and the rector hands out the year's awards, will there be any noticeable difference in them? Or will it simply be a relief to pupils and teachers alike, that another year of Church school has somehow been endured, and religion can be forgotten for another summer vacation period?

That brings us to the first of a series of questions to which we mean at least to suggest some answers. But actually the questions are more important than the answers, and each person with any interest in or responsibility for Christian education in the Church should attempt to think through his own answers. The ones given in this article are set in the framework of the aims and objectives of the newest curriculum tool



of the Church, the Episcopal Church Fellowship Series, the first two courses of which have just been made available by Morehouse-Gorham Co. The viewpoint is that of the publisher.

1. *What are we trying to do, in the education of the Church's young people?*

As Churchmen, we naturally turn to the Book of Common Prayer for guidance in answering basic religious questions. We find it, in this instance, in the prayer "For Religious Education":

"Almighty God, our heavenly Father, who hast committed to thy holy Church the care and nurture of thy children; Enlighten with thy wisdom those who teach and those who learn, that, rejoicing in the knowledge of thy truth, they may worship thee and serve thee from generation to generation; through Jesus Christ our Lord. Amen."

There are three objectives set forth

TUNING IN: Church schools, in the Episcopal Church, generally meet at some hour between the "early" Communion (held at 7:30 or 8) and the "late" service (held at 10:30 or 11)—usually at 9:30 or 9:45. There has been a tendency of late

years to merge the Church school with a "family service," attended by grown-ups and children, Church school classes coming immediately after. Sometimes this is a "parish communion," with breakfast and Church school following.

can in this prayer, and the first is the means to the other two:

- (1) Knowledge of God's truth.
- (2) Worship of God.
- (3) Service of God.

Factual knowledge, even knowledge of God's truth, is not enough unless it is to lead to the worship and the service of God. What shall it profit a child if he can recite the list of the kings of Israel or the books of the Bible, but loses the saving truth that he is the child of God, and that his inheritance of the kingdom of heaven depends upon his loving relationship to God in Christ, and to his neighbor at school and throughout life?

In short, what the Church should do in the religious education of its children, is not only to teach them the facts of Christian life (though these are important), but to initiate them into the worshipping, living, joyous, sacramental vigor that stems from the Church's altar and radiates into every nook and cranny of daily living.

2. How can we do this?

In the first place, no one can give what he does not himself possess. If the teacher's religious life is sterile, he cannot inspire his pupils to Christian living, however correct his teaching technique or however good the curriculum that he follows. But the teacher should not be discouraged by his own assumed inadequacy. If he is genuinely trying himself to follow Christ, and to lead his pupils to follow Him, he will find himself the beneficiary of that mysterious promise of our Lord, "It shall be given you in that hour what to speak."

Canon Reginald Lumb, in a valuable recent study of the motives and methods of Christian teaching, *The Education of Souls* (Morehouse-Gorham, 1952, \$1.80), observes categorically that "the Holy Spirit cannot teach the souls of non-worshipping children." Thus, "a child's Sunday is seen to require two things, an act of worship plus an act of learning."

The Episcopal Church Fellowship Series attempts to keep this fact central. Its approach is definitely Church-centered, and altar-focused. The child is taught not only to understand the facts of the Christian religion, but to practice that religion, through worship, prayer, and the sacramental view of life.

3. What part does the curriculum play in this approach?

A very important part, but as a means, not an end. It is better to have a good teacher and a poor curriculum than a poor teacher and a good curriculum. However, adequate teaching material

can be invaluable to a skilled teacher, and it is even more important to a teacher who, though earnest and well intentioned, has little or no formal training in educational techniques.

Curriculum is a tool to be used, not a crutch to lean upon. No teacher's guide or pupil's book is self-enforcing. The curriculum is not a sort of educating machine, into which the child may be put at one end and the man taken out at the other. It is a powerful help in opening up the minds and hearts of teachers and pupils alike, so that God may speak through the teacher to the pupil, to help both to grow in the Christian fellowship which is the Church.

The Episcopal Church Fellowship Series contains a wealth of teaching material, embodying the study and long experience of hundreds of Christian

it, or at least very much to hinder it. Whereas, if you could but get the rulers of families to do their part, and take up the work where you left it, and help it on, what abundance of good might be done!"

Discounting the quaint reference to "rulers of families" (in the 20th century, too often the children are the rulers), we can see the same situation today, and Christian educators everywhere are awakening to it.

The Episcopal Church Fellowship Series makes the widest possible use of home coöperation, notably through its "Something to Take Home" packets, which are definitely directed to that end. Its aims will be fully achieved only if some measure of home coöperation is obtained. But, unlike some recent series in other communions, it is not so dependent upon home coöperation (which



TEACHING MATERIAL
A tool, not a crutch.

minds and souls. And it is so designed that it is equally valuable for the large school and the small one, and for use by trained or untrained teachers. In fact, the new teacher who uses it conscientiously for one year will actually be, to a considerable extent, a trained teacher the second year.

4. What about parent coöperation?

Three hundred years ago Richard Baxter¹ wrote:

"We must have a special eye upon families, to see that they be well ordered, and the duties of each relation performed. . . . If any good be begun by the ministry in any soul in the family, a careless, prayerless, worldly family is almost sure to stifle

is frequently non-existent) that the course breaks down without it.

Let's be realistic in this matter. The home in which definite Christian teaching is to be found is today the exception, not the rule. We must try for the maximum of home coöperation, but we must also be prepared for the minimum of it.

5. What is the Episcopal Church Fellowship Series?

The Episcopal Church Fellowship Series is essentially a new curriculum for the Episcopal Church, beginning with kindergarten (with perhaps later a pre-school course) and continuing through high school. The philosophy underlying

TUNING IN: ¹Richard Baxter was a leading English Puritan. ²Something of the idea of rulers of families has left its trace in the 1662 English Prayer Book, which orders that "all fathers, mothers, masters, and dames shall cause their children, serv-

ants and prentices (which have not learned their catechism) to come to the Church . . . and obediently to hear, and be ordered by the curate, until . . . they have learned all that is here appointed for them to learn."

it is that Christian education is a process of character growth in Christ, nurtured within the fellowship of the Church. The objective that it holds forth to the pupil is that set forth in the Offices of Instruction[†]: "to follow Christ, to worship God every Sunday in his Church; and to work and pray and give for the spread of his kingdom." To this end it is solidly based on the Bible, the Book of Common Prayer, and especially the Creeds, the sacraments, and the faith and practice of this part of the Holy Catholic Church.

Originally begun as a revision of the Christian Nurture Series (once the accepted standard of the Episcopal Church), it has grown far beyond that, to take account of new methods, techniques, and materials. It is also far more attractive in design and typography, and in the use of color, than previous courses. But it retains the time-tested elements that were the backbone of Christian Nurture, and that led to its use a generation ago by the majority of schools in the Episcopal Church.

Each course provides a teacher's guide, a pupil's book, and optional supplementary material. The year's study is divided into units and sessions, and is capable of expansion or contraction in accordance with the length of the school year and other local factors. It is related to the major seasons of the Church, especially Christmas, Lent, and Easter-tide.

Two courses are available this year: Course A (Kindergarten) and Course 5 (Junior). Other courses will be added each year until the series is complete, and they are so planned that the school beginning this year with these two courses will be able to continue in subsequent years with the courses that normally follow. This is important, because the series is so constructed that each course logically follows the preceding one and leads into the following one, so it is highly desirable that the series be used eventually throughout the school.

6. *Who wrote these courses?*

That's the \$64.00 question that everybody asks, and that the publishers can't answer. The reason is two-fold: (1) So many people have worked on them, and are working on them today, that a list of them would look like a *Who's Who in the Episcopal Church*. (2) It is the desire of all who have had a share in the work that the courses should stand on their own merits, on the basis of their contents, apart from the personalities of the writers and editors.

This much can be said, however. All of the writers are members of the Epis-

copal Church, and their work is based on years of their own experience in teaching, directing, and writing, and on the experiences of others. The best of past materials and the best of new techniques have been skilfully combined. But passing "fads," whether of workbooks, or of tape recordings or buzz groups, or of other ideas and methods, have not been allowed to become dominant. An



IN THE TEMPLE*
Samuel.

honest effort has been made both to preserve the tried and tested values of the old and to utilize the best features of the new.

The proof of the material will be found in its use. And here let me say, for the publishers, that we do not want to "freeze" the series, or any course within it. We plan to revise it from time to time, and to include recommendations of new materials as they become available and new techniques as they are developed. We are particularly anxious to keep the teachers' guides fluid, and to incorporate in successive editions the experience of those who have used them successfully.

To this end we urge teachers to annotate their manuals, and to send us at the end of the year any recommendations that they have for enrichment, and any ideas that they have for improvement. We should like to hear from both experienced and inexperienced teachers, with specific comments and suggestions. They will be carefully considered, and we hope to incorporate the best of them in subsequent editions of the present manuals, and in those for courses still in preparation. Thus you, too, can have a part in writing your Episcopal Church Fellowship Series.

7. *How is this series related to the program of the national Department of Christian Education?*

Both Dr. David Hunter, the present director of the Department of Christian

Education, and his predecessor, Dr. John Heuss, have seen this material from time to time and have given the project their encouragement and blessing. Several members of the Department and of its curriculum committee serve also on the advisory committee for this series. The present courses are listed on the official order form that accompanied the interim curriculum recommendations, though the courses themselves were ready in time for such evaluation.

Furthermore, the courses are checked very carefully with the appropriate books in the official Church's Teaching Series, and these are recommended for the use of teachers.

But the Episcopal Church Fellowship Series is not published under the official auspices of the Department of Christian Education, and the Department exercises no control or censorship over it.

8. *What is the Churchmanship of the series?*

The theology of the Episcopal Church Fellowship Series is that of the historic Creeds and the official doctrine, discipline, and worship of the Episcopal Church as set forth in the Book of Common Prayer. Nothing is watered down, and nothing is added as essential to the Faith.

In matters of liturgical practice, where there is wide variation within the



IN CHURCH*
An acolyte.

Church, this variation is recognized and an attempt is made to show the pupil that other practices than those of his parish may be found within the loyal fellowship of the Church. Thus a picture of an altar sometimes shows a very plain one, with cross and two candles[‡]; sometimes a more elaborate one, with crucifix and six candles. The celebrant

*From Episcopal Church Fellowship Series, Course A, Pupil's Book. Copyright Morehouse-Gorham.

†TUNING IN: †Offices of Instruction (Prayer Book pp. 283 to 295) are a revision and amplification of what used to be known as the Catechism, now relegated to the back of the Book of Common Prayer. †Practically every Episcopal Church altar has

on it at least a cross and two candles. The cross reminds the worshippers of the atoning death of their Lord, commemorated in every service of the Holy Communion. The candles, whether two or twenty, represent Him as the Light of the world.

at Holy Communion may be shown in surplice and stole, or in full Eucharistic vestments. Such suggestions may be made as: "If the Maundy Thursday vigil is kept in your parish, make sure that your class has an opportunity to cooperate intelligently with the parish plan of observance;" but no effort is made to insist upon extra-liturgical group devotions.

In one of the courses for older pupils, the matter of variations in parochial practice will be faced frankly, with the reasons for the differences and a guide to group evaluation.

Throughout, the Church is shown as both Catholic and Protestant, in the true sense of both terms. The rector and teacher are left free to emphasize the particular liturgical orientation of the parish, within the common framework of the Prayer Book.

Similarly, in discussing other Christian communions, an effort is made to approach differences on an ecumenical basis, without derogatory references; but emphasis is upon the loyalty of the Episcopal Church to the faith and order of the one, Catholic, Apostolic Church, without denominational additions or subtractions.

We believe that the Episcopal Church Fellowship Series will be found useful in any parish that is loyal to the doctrine, discipline, and worship of the Episcopal Church, whatever its particular brand of Churchmanship.

9. *Isn't this an expensive series?*

That depends on how you look at it. It costs somewhat more than other Episcopal Church courses currently available; but we believe that it is very much better than most such material. The prices are comparable to those of similar lesson material for other communions, where this is similar in format, design, and use of colors, particularly in the Kindergarten and Primary grades.

Actually, the material is ridiculously inexpensive on the basis of cost per child. The pupil's book and take-home packet for either Course A or Course 5 totals only \$2.75 for each child. On the basis of 40 weeks of instruction, this is six and eight-tenths cents (\$.068) per child per week. This is less than it would cost to keep him in bubble-gum! Which is more important — bubble-gum or Christian education?

10. *But how can our parish pay for it?*

The chances are that your children's offering is more than seven cents per child per week. If so, the children are not only paying their own way, but contributing to the general parish expense. That is the case in many parishes. Surely the children have the right to have the provision of adequate teaching material be the first claim on their contributions to the church!

But there is another solution to the



SCHOOLS — LARGE AND SMALL
Opening the minds.

problem. Why should the parents not be asked to pay for the books and supplies that their children use? I believe that they should be told frankly at the beginning of the school year: "The cost of books and supplies for your child for the year will be so much. Will you please send a check for this amount at your convenience?" People appreciate what they pay for, and a moment's thought will convince them that this is a fair request. Of course, arrangements should be made to cover the cost of materials where the parents cannot afford it, and often childless members of the parish will be found very willing to give to a "scholarship fund" for that purpose.

For years the Church has been complaining that its curriculum material is inadequate and unattractive. Now we have material that is both adequate and attractive. The Church simply has to learn that if it wants that kind of material, whether it is the Episcopal Church Fellowship Series or some other, it will have to pay for it.

11. *How is the Church responding to this new series?*

Remarkably well. We printed what we anticipated would be a two-years' supply of the materials for Courses A

and 5. In the month that these courses have been available, more than half of the pupils' books have been sold, and we now anticipate that we shall have barely enough to fill the Church's need for the September opening of schools. We are already reprinting the packets, so that we shall have enough to fill all orders.

12. *Why should the Episcopal Church Fellowship Series be used in our church school?*

I'll give you six good reasons:

(1) Because it is Episcopal Church-centered.

(2) Because it is theologically sound.

(3) Because it is pedagogically sound.

(4) Because it combines the best of tried-and-true content and new methods and techniques.

(5) Because it is the most attractive, artistically and typographically.

(6) Because it is the best thing on the market.

Probably you'll say that the sixth shows that I'm prejudiced. Maybe so; after all, Morehouse-Gorham Co. is the publisher.

But discount this sixth point, if you will. The other five should be enough to convince you that these two courses should be tried in your school this year.

Episcopal Church Fellowship Series

COURSE A — Kindergarten, *Our Heavenly Father*

Teachers Guide	\$2.00
Pupil's Story Book	\$1.50
"Something to Take Home" Packet	\$1.25

COURSE 5 — Junior, *Living the Christian Year*

Teachers Guide	\$1.50
Pupil's Book	\$1.50
"Something to Take Home" Packet	\$1.25
Set of 18 large Elsie Anna Wood pictures	\$4.75

Morehouse-Gorham Co., 14 East 41st St., New York 17, N. Y.

GRIST *for the* MILL

An evaluation of the EPISCOPAL CHURCH FELLOWSHIP SERIES

By the Rev. George W. Barrett

Professor of Pastoral Theology,[¶] General Theological Seminary, New York City

THERE are few tasks more difficult than producing lesson material for church schools. The best current evidence for this statement is the fact that, despite the splendid leadership, the enlarged budget, and the magnificent achievements of the National Council's new Department of Christian Education during the last seven years, the first of its children's courses has yet to appear.

Before reviewing the first two courses of Morehouse-Gorham's new Episcopal Church Fellowship Series (see page 10), it will be well to recall the kind of educational environment in which any curriculum must be used.

There is the inadequacy of the average Sunday School set-up, indicated by statistics that show how pathetically few hours any boy or girl spends in his total Sunday School attendance.

There is the fact that relatively few clergy understand much about teaching children or training teachers, and that a still smaller proportion of our teachers possess more than remote qualifications for their work.

There are the deficiencies of equipment: the dark rooms, the church corners, the adult furniture, the broken crayons, the moth-eaten Bibles, the class by the kitchen stove. All these things imply lack of financial support, and good material costs money.

There are the differences of theology and churchmanship which any lesson material, not narrowly partisan, must comprehend. There are the differences in the environment of the children — urban and rural, privileged and under-privileged. The new Morehouse-Gorham course is obviously aimed at comfortable middle class people who have cars and farms, and whose children show self-control by playing ball "in the field instead of in the street" — rather unrealistic advice in the neighborhood of the General Theological Seminary.[¶]

Even more important are the differences in educational theory and method through which a course must gingerly travel if it is to provide Sunday instruction that will not be unrelated to the teaching experienced by children in many different kinds of schools during the week.

Hardest of all, perhaps, the author of church school lesson material always

works with the awareness that a far heavier load is placed upon his pen and brush than can rightfully be demanded. "Give us good, attractive, usable courses," cry the teachers, clergy and parents, all the while expecting these courses to double for teacher training, imaginative class leadership, and parental coöperation. This sets up a situation where the material is made the scapegoat for many failures besides its own.

A BRIGHTER SIDE

Despite these handicaps the events of the last decade have provided another, much brighter side of the picture. Largely through the work of the Department of Christian Education, an environment has been created within the Church that should make clergy more interested in, teachers more adept at, and parents more responsive to, any material now offered — and, at the same time, should make all of these groups more intelligently critical of it.

The stress upon the Church as a redeeming community, the importance placed upon the implications of Holy Baptism, the emphases of Biblical theology, the use of the insights of psychology in the understanding of children and adults, the training of lay leadership — who can measure the results of these things spread throughout the country by conference, lecture, and literature?

At the same time there has been a phenomenal growth in family participation in Church life, which in many places has transformed the character of the Sunday School. The Family Service, the large adult study classes, the Church's Teaching Series, and the study units based upon it, the courses in Christian Marriage, on Stewardship, and on the Hymnal — all these have helped provide a basis for Christian family worship

and the goals toward which any other Church School courses may well aim.

Until the Church's official curriculum is complete it will be necessary to use courses chosen from one or a number of sources. Such a source is this new Episcopal Church Fellowship Series. Quite evidently this is to be a permanent rather than an interim series. This is all to the good, for who would want one group of official lessons to do duty for the entire Church?

My own opinion, based upon the material now published, is that the Episcopal Church Fellowship Series will prove to be a good, usable set of lessons, better than many now in use, adequate if not outstanding.

In the Introduction it is stated that "the primary purpose of Christian Education is learning to know and to love God, to follow the teaching of our Lord, and to live and grow in the fellowship of the Church." It is further stated that the series has been developed "through years of research in teaching techniques and is the product of many minds. All courses have been approved by eminent Church scholars in the fields of theology, education, and practical teaching techniques." There is no statement that the lessons have actually been used in any school on a "pilot" basis.

VALUABLE FEATURES

Among the valuable features of the series is its thorough identification with Anglican practice — as seen, for example, in its following of the Church year, and its conforming to the annual program of the average parish. It requires no small skill to follow the Church year intelligently and creatively, a feat which the first two products of the new series accomplish successfully on the whole.

The theological and ecclesiastical viewpoints of the lessons are compre-

TUNING IN: Pastoral Theology is a subject taught in all theological seminaries, covering not only the writing, preaching, and delivery of sermons, but religious education, parish visiting, ministry to the sick—in fact, everything that comes under

the heading of being a pastor. Much of this can be learned only through experience, but certain principles can be taught. [¶]General Theological Seminary occupies an entire block between 9th and 10th avenues and 20th and 21st streets, New York City.



GOD'S CREATURES*

... kittens and dogs ...

hensive and unbiased, and the series should be usable in parishes of all sorts. Penance is offered, but not urged. Customs like the Maundy Thursday vigil are mentioned as occurring in "some" parishes. I was a bit surprised to read that "the title Saint is given to one who has been canonized by the Church." By what process, one asks?

The series is designed for use by "skilled or unskilled" teachers. For the latter especially, many detailed, specific procedures are provided. One shudders at the thought of unskilled, inexperienced teachers turned loose upon the spiritual lives of our children, at the same time realistically facing the fact that this is exactly what is happening in perhaps the majority of our parishes. I recall the account of a man in a submarine who had an acute attack of appendicitis. No doctor was available, so a pharmacist's mate, guided by what he had seen of operations and by a book on surgery, performed a successful appendectomy. How grateful he and his patient must have been to anyone who was



PETS*

... rabbits and birds ...

clever enough to write directions so clearly.

Efforts are made to enlist the support of parents. Each course has "Something To Take Home" every week; home activities are suggested (the ones for Advent in Course 5 are particularly good), and in Course A there are periodic messages to "the reader," obvi-

*From Episcopal Church Fellowship Series, Course A, Pupil's Book. Copyright Morehouse-Gorham.

TUNING IN: ¶Isaiah's call (described in Isaiah 6:1ff) took place 740 B.C. Jeremiah's was about a century later, but both books contain material much later than the prophets after whom they are named; and, in Christian tradition at least,

ously meaning parents in most instances. I feel sure that more could be done to secure parental participation which here remains rather on the P.T.A. level, with little or no mention of parents as co-worshippers.

NEGLECT OF BIBLE

Looking at the outline of the whole series, I am inclined to think that the treatment of the Bible is far from adequate despite the claim that "beginning with the Kindergarten course the Bible plays a very important part in all the studies and activities." There is no systematic Bible course, unless it is reserved for the senior high years. Granting that systematic Bible teaching is difficult in a course geared to the Church year, it is still true that the word of God possesses an autonomy that should not be ignored in an entire lesson series.

One result of such neglect is the incorporation of scanty scraps of Biblical material throughout the courses. This is done quite inadequately, with the prophets in Course 5, where Jeremiah precedes Isaiah[¶] and Amos and Hosea are left out (pages 43-47, Pupil's Book).

One need not be a stickler for critical views to question whether the story of Daniel and the lions should be told to 10-year old children without explaining its legendary character, or whether Daniel should be considered a "major prophet,"[¶] or whether the erroneous rendering in the King James version of Isaiah 7:14 ("Behold, a virgin shall conceive. . .") should be used without comment. And why is there not more stress on the Revised Standard Version, or even on Phillip's *Letters to Young Churches*, particularly in the study of the Trinitytide Epistles in Course 5?

Again looking at the series as a whole, I question the use of a course on "Learning to Know the Church" at the third grade level before most children begin to think easily in symbolic terms.

Of the two courses published, Course A, for the Kindergarten, is much the better. And its best feature is the children's story book, *Our Heavenly Father*. The stories and illustrations in this are both attractive and imaginative. Of course much effort will be required to make sure that this comparatively expensive investment is actually used in the homes of the parish. Something could be said for a series of smaller books, taken home periodically, rather than one book for the whole year and the small pictures each Sunday.

Many suggestions are made in the teacher's guide with varying degrees of practicality. The proposed service of worship is good on the whole, although one questions beginning with a song

"Good Morning to you, dear children," the ceremonial opening of the doors of an altar triptych (aren't there too many candle lighting-extinguishing, entrance-exit ceremonies in the Church already?) and the setting of a Manger Prayer Hymn to the tune of "Gaudeamus Igitur" (I can almost see the beer steins).

In reviewing Course 5, *Living the Christian Year*, I submitted the pupil's book to an 11-year old boy who has just finished the fifth grade and whose Church training is somewhat above average for his age. Some of his comments were: "It's very good work; it's mostly interesting, but there's too much of it."

I'm inclined to agree. In a course on the Christian year there might have been more concentration on that subject and some of the Biblical material used elsewhere in more intensive form. Then one lesson (Unit I, session 4) begins with an explanation of the Trinity and ends with an assurance that God "will send St. Michael and His Angels to help us resist temptation." Quite a week's work.

Efforts to relate the teaching of the Church year to the life situations of the fifth grade child are reasonably successful and there are some excellent choices of stories used as illustrations.

I do sense a somewhat excessive moralism in places such as the code called "The Follower's Way," which impresses one as a Christianized version of the Boy Scout Law, with all the strength and weakness of such a document. No doubt there are tremendous difficulties in confronting children (and of course adults too) with the full, impossible, dreadful demands and judgments of the Gospel. But one wonders about beginning a period with the story of the rich young man and ending it with promoting the sale of magazines at the church door, or implying that "Martin" is to be commended because he "walked away when an unclean story was told," with no explanation of what stories are unclear.

Like all other Church School material this course does little to correct the impression that Whitsunday is a tag-end day of the year and the Holy Spirit a nebulous entity. Could not the Easter Season be used more effectively in preparation for Pentecost? On page 98 of the pupil's book the child is asked to indicate how Christ's presence helps him to make decisions in various situations. Might it not be better to ask how the Holy Spirit helps him to make such decisions?

Finally, the language of the courses, and especially Course 5, is pedestrian, awkward, and often sentimental. Time

(Continued on page 21)

Isaiah points more definitely to the coming of our Lord. ¶The major prophets are Isaiah, Jeremiah, and Ezekiel—to be distinguished from the minor prophets (Hosea through Malachi). Major and minor refer only to length of the respective books.

Communism and the Clergy

A LETTER in this issue on the subject of Communism and the clergy objects to "the subterfuge thrown up by pointing out minor errors" in the article of J. B. Matthews, entitled *Reds and Our Churches*, and asserts: "The issue is: Are there an appreciable number of our clergy supporting the Communist apparatus?"

On the assumption that our correspondent is asking a straightforward question in the expectation of a straightforward answer, we can reply flatly: "No. In our opinion, there is not an appreciable number of our clergy supporting the Communist apparatus."

We have no especial desire to belabor Mr. Matthews, whose troubles as a result of his article seem to us quite sufficient. On the other hand, the whole problem of the right way to deal with the Communist conspiracy is brought into focus by the *American Mercury* article.

Mr. Matthews begins by stating: "The largest single group supporting the Communist apparatus in the United States today is composed of Protestant clergymen." These serve as "agents, stooges, dupes, front men, and fellow-travelers," says Mr. Matthews, and a little further on he gives the number of such clergy in the past 17 years as "at least seven thousand Protestant clergymen."

An uncritical reading of these paragraphs gives the reader the impression that he has said that there are seven thousand Protestant clergymen (he uses the term to include Episcopalians, as his examples later show) who are active participants in an "apparatus" devoted to the overthrow of the United States. The reader will be reassured to discover that the vast majority of these individuals are neither Communists nor pro-Communists, but people who on a specific occasion agreed with the Communists about a specific issue.

To regard these people as "supporting the Communist apparatus" is a misuse of language approximately equivalent to saying that millions of Americans have borne arms for the cause of Communism because they fought the enemies of Russia in World War II.

The seventeen-year period covered by Mr. Matthews carries us back to the year 1936, about the time that he and many others who had been impressed with Russia's economic gains during the world depression began to be sickened by the purges which showed that the worst enemy of any one Communist was another Communist. At that time also, the American economic system, which seemed to have broken down because it could not find a way to get to the consumer our country's massive potential agri-

cultural and industrial output, showed signs of coming to life again.

Some people shook off their Communist leanings quicker than others. Communism had the proportions of a real threat to America during most of the 1930's. But from 1936 on its attractiveness to the intellectuals began to decline, and the number of "fellow-travelers"—people who agreed with the general Communist program on a practical basis without believing in its atheistic philosophy—declined rapidly. The Stalin-Hitler Pact and the invasion of Finland made Communism a completely dead issue among the clergy and from 1940 on there has never been more than a corporal's guard of genuine fellow-travelers among ministers of religion. They have their place with the clerical Buddhists and the devotees of other odd doctrines whose eccentricities limit their area of influence but are endured for the sake of their better qualities.

Ivory soap used to advertise that it was 99.44% pure. If the most exhaustive investigation should turn up more than 0.56% of fellow-travelers and

THOUGHTS

(While praying for a dying friend)

HESITANT we kneel. Her eyes are closed.
Words whisper, sink, and cease.
Her breath is shallow, fluttering.
Light to our lips as a moth wing.
("Shelter her, wings of peace")

The ancient commendation lifts:
("Holy ones, succour her and bear
Her soul before the Most High's Face . . .")
She stirs. Do angels softly pace
With her the ascending stair?

Deep where no human voice is heard,
We muse, her mind no longer takes
The way of reason. All she thought,
Dreaded, or hoped; rejected, sought,
Slips into sleep. Now only wakes

The Love that never sleeps, the tide
Immortal, bearing on its crest
This fragile bark which we attend
While prayers of Holy Church ascend
For mortal need. "Christ, fill the rest";

("Draw Thy faint sheep to fold again.")
See—the thin hands are quiet, calm
As cupped in His absolving palm.
Trace the strong Sign across her brow.
("Perpetual light, rest, grant her now.
Amen. Amen. Amen.")

LOUISA BOYD GILE.

actual Communists among the clergy of the Episcopal Church we would be amazed. In a clergy list of 6,958, this would amount to 39 misguided souls.

A thousand-name petition does not seem to us to mean very much, for reasons we shall go into at further length below. In one case of a petition circulated by the Red-tinged magazine, the *Protestant*, we took the trouble to inquire of each Episcopalian listed whether he had actually authorized the use of his name. We duly published the results. Of those whose names were used, 20 said they signed the petition, eight did not remember for sure, and 34 definitely said that they did *not* sign it. The petition itself proposed that a "second front" in Europe be opened through Spain.* Just how many of the 911 names were used without permission has never been revealed, but many ministers of other Churches publicly repudiated their own signatures at the time.

THIS reminds us of the story of the Irishman being tried for murder who confessed his crime in open court. When the jury found him not guilty, the judge indignantly demanded an explanation. The foreman said, "Your honor, we've all known Pat for many years, and we wouldn't believe him even if he was telling the truth." A good part of the trouble of current Communist investigations is the tendency to believe the Communists' own inflated claims about their influence and conspiratorial skill.

As World War II neared its end, it became evident that the United States and the USSR were, for the immediate future at least, going to be the two major centers of world power, and that relations between these two countries would be the key to world war or peace. Since no sane American believes in the desirability of war, our nation's policy, supported by the vast majority of thinking people, was to seek sincerely and earnestly for a *modus vivendi* with Russia. During that period, almost everyone concerned with world affairs who had the opportunity to make a public statement said something hopeful about Russia. Such a quotation from President (then General) Eisenhower was recently referred to in the newspapers. Distinguished personages of many political views lent their weight to organizations devoted to improving relations with the USSR. Today, those who are trying to smoke out disloyalty bring up these statements and affiliations as part of the evidence that the individual in question has been a Communist "dupe."

In fact, we do not believe that this national effort to get along with Russia was a matter of being "duped" at all. Even though the effort resulted in failure, even though the possibility of such a failure was obvious at the time, it was surely the duty of

our nation to make the attempt. If we had not done so it would be our country, instead of Russia, that was responsible for the cold war and the danger of a new holocaust of atomic destruction.

On this subject also, public opinion did not all change at once. Those who clung longer than others to the hope that relations could be smooth between the United States and the USSR can be labeled "dupes" with some shadow of justification. But it would be an immoderate and misleading use of language to describe such individuals as "supporting the Communist apparatus."

In the religious realm, there is one strain of thinking which at all times and seasons is liable to the charge of supporting the enemies of our country. Unfortunately for the public relations of the Church in troubled times, this group has been a part of the Church ever since there was a Christian Church; and no matter how much we disagree with it or even deplore its existence, we have no more right to throw this group out than it has to throw us out. This is the company of those who believe in Christian pacifism.

THE names of bishops of the Episcopal Church listed in Mr. Matthews' article are names of pacifists, perhaps with one or two exceptions. In our opinion, pacifists made a ghastly mistake in the past few years in associating themselves with the World Peace Congress movement and its "Stockholm Appeal." This was a movement of obvious Communist inspiration which with consummate skill condemned the use of weapons in which the Free World was superior and did not condemn the use of weapons in which the Communist World was superior, and which proposed courses in Korea that plainly were designed to give military advantages to the Reds. We condemned their action in the sharpest terms at our command at the time that they gave support to the World Peace Congress, and we shall do so again if they permit themselves so to be duped again.

Pacifists are a frustrated lot these days, and we believe that most of the very small group of members of the Episcopal Church who supported the World Peace Congress did so simply because the Congress was the only movement of any size that seemed to be even slightly interested in peace. In our opinion, the Christian pacifist today should be careful about choosing his co-workers for peace because they may actually be workers for war; he would be best advised to write his own platform for pacifism rather than to accept a platform from sources of ambiguous purpose.

We agree with Mr. Matthews that those who went along with the Communist-inspired peace campaign were duped. We would not extend the statement into a general classification of these individuals as "dupes" because such a classification seems to imply that they are ready to be duped again today

*The Communist angle of this petition was, of course, to overthrow the anti-Communist Franco. But Franco was not only against Communism. He was against Protestantism and he was against personal liberty. It would be improper to assume that the 20 actual Episcopalian signers were against Franco for the same reasons that the Communists were.

and tomorrow and are generally ready to swallow any red herring that the Communists throw in their direction. This is distinctly untrue. Genuine pacifists are opposed to Communist military might just as much as to American, and are last-ditch enemies of Communism's atheism and its oppressive and cruel treatment of human beings. The Communists' miscalculation of their degree of effectiveness in duping the pacifist is well illustrated by Bishop Moulton's refusal of a Stalin Peace Prize.

Although it is a false, and dangerously false, interpretation of American political opinion to view it solely in relation to Communism, there is some truth in the statement that there are two main ways of fighting Communism—the liberal way which, in effect, says, "Let us improve our social order so as to prove that the Communist criticisms of it are invalid," and the conservative way which, in effect, says, "Let us defend our social order from the inroads of Communism." Negatively, the liberal criticizes the conservative for supporting the injustices which breed Communist revolt; the conservative criticizes the liberal for espousing social programs which he regards as Communist-inspired.

Conservatives and liberals would disagree with each other even if there were no Communist conspiracy to worry about. In our opinion, the great majority of the current Congressional furor about Communism is really an argument between two groups of equally anti-Communist Americans, with one group sincerely but misguidedly believing that the other is giving substantial assistance to the growth of Communism.

EMOTIONAL exaggerations, marshalling of inconsequential circumstantial evidence to prove an unprovable case, charges and countercharges, and playing for the grandstand are inevitable consequences of the effort to deal with this subject in the arena of our national sport of politics. As long as the politicians play their own rough-and-tumble game with each other, it is a good show; but when, armed with the subpoena power, they drag harmless citizens into the game, it is about time for the harmless citizen to protest.

A serious investigation into the question whether there are clerical members of the Communist party and whether clerical fellow-travelers are actually engaged in conspiracy against the United States would not concern itself at all with the groups of hundreds and thousands of which Mr. Matthews speaks. The Church does not "clean house" and probably will not "clean house" because its standards of belief and conduct are so completely beyond the performance of any of its members that a process of housecleaning would have no logical stopping place short of Christ Himself. The serious question whether a certain few clergy are actually violating the laws of the land and endangering public safety

is one for the courts to decide on the basis of soberly presented facts. The Church freely recognizes the authority of the State to act in such cases, without respect of persons.

At the same time, the Church jealously treasures its separation from the State and does not look with favor upon the proposal that ecclesiastical penalties be invoked against the political nonconformist. Obedience to God, rather than men, has been a fundamental Church watchword ever since the apostles were threatened with jail for preaching the Resurrection.

Accordingly, what we basically object to about Mr. Matthews' article—and the article is a fair sample of some current techniques in "fighting Communism"—is not its minor errors, but the complete unreality of the picture it draws of the proportions of pro-Communism and anti-Communism in the Churches. In Mr. Matthews' article anybody who ever agreed with Communists about anything for the past 17 years is counted as a pro-Communist. Since this line of arguing has him accusing thousands of loyal Americans in order to get at a handful of genuine enemies, we think his technique is more damaging to the cause of democracy than it is to the cause of Communism.

Church School Courses

WE ARE happy to be able to give space in this issue to a presentation of one of the major Church developments of 1953—the inauguration of a new Church school course entitled the Episcopal Church Fellowship Series. Speaking for the publishers, Clifford P. Morehouse, vice-president of the Morehouse-Gorham Company, describes the principles and objectives of the series [see page 10]. An independent critical evaluation of the series, and particularly of the two courses available for use this year, is given by the Rev. George W. Barrett, professor of pastoral theology in the General Theological Seminary [see page 14].

There are a number of Church school courses currently being produced, and eventually there will be a complete curriculum put forth by the Church's National Department of Christian Education. THE LIVING CHURCH is content to leave the evaluation of the relative merits of these materials to experts and to the most authoritative judge of all—the buying public. In our opinion, each course is a useful contribution to one of the most important tasks of the Church, and the choice of one over another is a matter of deciding which of several good things fits best in a particular setting.

The Episcopal Church Fellowship series, the product of many minds working over a period of years, will unquestionably be one of the leaders in the field. We wish it in the years to come a wide public and an effective contribution to the bringing up of children in the knowledge and love of God.

LONG ISLAND — The Rev. Dr. Gregory Mabry, who for the past 23 years has headed St. Paul's Church, Brooklyn, in a letter to his parishioners on August 5th, announced his resignation as rector, to be effective on the arrival of his successor, whose name was not given. Both Bishop DeWolfe of Long Island and the vestry of St. Paul's have consented to the dissolution of his pastoral bond, and the vestry has elected him rector emeritus.

Dr. Mabry has also resigned as director of the Department of Christian Social Relations of the diocese of Long Island, effective September 1st, and from the Board of Managers of St. John's Hospital. He is a member of many committees on social matters in the state, city, the diocese, and the Church, and last year published studies on both the problems of the aging and narcotic addiction among juveniles.

In 1949 Dr. Mabry organized the Retreat House of the Redeemer, located at 7 East 95th Street, New York, and is its warden, and is well known as a retreat conductor. He has long been a frequent contributor to Church periodicals. He announced that he would continue as warden of the Retreat House, as secretary of the Commission on Holy Matrimony of the Episcopal Church, and go on with his writing.

ALBANY—The Department of Christian Education, through its curriculum committee, presented a report on an interim curriculum, based predominantly on Church-published materials, at the convention of the diocese of Albany.

The committee set as its standard the

recommendation of the best available materials produced by Episcopal publishing houses, consistent with the necessity of meeting the curriculum sequence that will be in effect when the new National Church curriculum becomes available. An effort was also made to use Church materials that had proven valuable from the point of view of providing child-centered and experienced-centered approach. Special emphasis was given to the need of training children in the worship of the Church and the practice of Christian stewardship. Use of memory material was also emphasized as a valuable experience in equipping children for later life by providing them with a treasury house of the experience of the past ages in various times of need, as well as in moments of great joy and gratitude.

Among the curriculum materials recommended for widespread use for the sake of trial and criticism were *Our Heavenly Father* and *Living the Christian Year*, the two forthcoming courses of the Episcopal Church Fellowship Series [Morehouse-Gorham].

CONNECTICUT — Camp Washington, one of the oldest camps for boys in the state of Connecticut, opened recently, for the summer, after having been closed for several years.

The camp, located near Lakeside, Conn., is now owned by the diocese of Connecticut and is under the supervision of the general secretary for Youth and Laymen's Work, Morton O. Nace, who is serving as executive director.

The re-opening of Camp Washington is a direct result of the Episcopal Development Program, launched over a year ago by Bishop Gray of Connecticut. A million dollars was sought to expand the work of the Church in many fields, and a boy's camp was one of the major projects. Nearly \$40,000 has been spent in renovating the camp, constructing needed buildings, and installing equipment.

ALBANY—The city of TROY, N. Y., like many of our older and smaller cities, has long suffered from having too many Episcopal churches too near together. There are at present four parish churches in the downtown section of the city, almost within a stone's throw of each other. Meanwhile, newer residential sections are unprovided with church facilities.

The vestry of Christ Church, realizing this fact, has made the strategic move of selling its old building on Fifth Avenue to a Baptist congregation. The parish will relocate in the Sycaway area, where a church is badly needed. The Rev. Edward Kronvall, Jr., is the rector of Christ Church.

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THE LIVING CHURCH

DEATHS

"Rest eternal grant unto them, O Lord, and let light perpetual shine upon them"

Philip Dottin Locke, Priest

On Sunday, July 19th, the Very Rev. Philip Dottin Locke, dean of the Theological Seminary at Mont-Rouis, Haiti, died at his home in Pétionville after a short illness.

Fr. Locke had left Port-au-Prince on June 15th for his regular three-month furlough. Although not well at that time, he expected to be able to receive medical treatment in Miami and continue his vacation afterwards. Instead, his illness was very serious, and he was forced to return to Port-au-Prince on July 14th. He remained at his home, but his health failed rapidly and he died Sunday morning.

Fr. Locke was born March 11, 1884, in Dublin, Ireland, where he also received his education. He studied for ordination in London, and later won a scholarship in the Diocesan College, McGill University, Montreal.

Ordained in the Church of England, he volunteered for missionary work in western Canada under the Society for the Propagation of the Gospel in 1910. After spending several years in this field, he resigned to accept appointment under the Board of Missions. His work as an appointee of the Board began in Ponce, Puerto Rico, where he was rector of Holy Trinity Church from 1924 to 1931. In 1931, he took over the rectorship of the Parish of St. John the Baptist in San Juan, Puerto Rico. In 1939, Fr. Locke moved to Ciudad Trujillo, the Dominican Republic, to take charge of Epiphany Church. It was August 1, 1947, that his appointment began as dean of the Theological Seminary in Haiti.

He is survived by his wife and one son.

Alice Reynolds, Deaconess

Deaconess Alice Reynolds, deaconess-in-charge of St. Clare's House, Upper Red Hook, N. Y., died suddenly on July 28th in the garden of the House she had headed since April of this year.

Before going to St. Clare's, she had been in charge of St. Alban's Mission, Yerington, Nev., and formerly of St. Andrew's, Battle Mt., in that district, for many years and had been a very popular Church worker there. In his Convention address in commenting upon the leaving of Deaconess Reynolds, Bishop Lewis of Nevada said, in part:

"... the record of Deaconess Reynolds deserves special attention. When I first came to Nevada, nearly 11 years ago, her physician had just told the Deaconess that she probably could not work more than two or three months. In spite of that warning, in spite of failing eyesight and other physical handi-

caps, she has carried on an effective and full time ministry as a deaconess of the Church. . . . Nevada has known many devoted workers, but the life of Deaconess Alice has been an inspiration to all of us."

Born in St. Louis, Mo., in 1890, she was educated in the public schools of that city and graduated from the Deaconess Training House of the Church of England in Canada and also attended Wycliffe College, Toronto, Canada. She was set apart as deaconess in 1920 and after service in mission fields in Canada, she returned to her native city on the staff of Grace Church. From there, she went to the Nevada field.

Jane Tucker White

Jane Ellis Tucker White, 76, wife of the Rev. Luke M. White, retired rector of St. Luke's Church, Montclair, N. J., died August 3d at her home in Montclair.

Mrs. White was the daughter of the late Bishop Tucker of Southern Virginia. She was a direct descendant of John Augustus Washington, a brother of George Washington, and of Richard Henry Lee, a signer of the Declaration of Independence. Her maternal grandfather was Col. John Washington, the last private owner of Mount Vernon, President Washington's home, who was

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(Continued from page 15)

killed while fighting with the Confederate Army.

Surviving, besides her husband, are: three sons, the Rev. Beverly Tucker White, Luke M. White, jr., and D. Irvine White; seven brothers, the Most Rev. Henry St. George Tucker, retired Presiding Bishop of the Church; Bishop Tucker, retired, of Ohio; the Rev. Francis D. Tucker; Drs. Augustine, Ellis, Richard, and Lawrence Tucker; and three sisters, Mrs. G. Winthrop Lee, Mrs. Malcolm Griffin, and Miss Lila Tucker.

Darius Burton

A retired mason contractor, Darius E. Burton, died in Asbury Park, N. J., on July 16th at the age of 85.

Mr. Burton, born in Elkton, Md., was a former vestryman of Trinity Church, Asbury Park. Surviving are his wife, Lulu, a daughter, one son, and one grandson.

Archibald Gilbert

A prominent New York architect, Archibald F. Gilbert, died at his home on July 7th at the age of 78. He was the head of A. F. Gilbert & Son, an architectural firm he founded in 1916, and the brother of Bishop Gilbert, retired, of New York. Besides his brother, he is survived by his wife, Ernestine Cashen Gilbert, and a son.

CLASSIFIED

BOOKS

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THE LIVING CHURCH

and again the pupil is exhorted ("Let us read," "Let us say together"), as if the text were a reader's script, only to find the direct address a paragraph or two later. And is it not possible to put the Faith in vivid, straight, rugged terms, instead of accents like those that once led the *American Mercury* music critic to describe Stainer's *Crucifixion* as "Christ is a dress suit."

The style of Course 5 is not improved by the fact that it is a work book. I seriously question the practicality of work books in a Sunday Church School. Most of them are never finished and they involve an immense waste.

SUMMARY

In summing up, I should say that the series will prove especially valuable in schools with relatively inexperienced teachers, and exceedingly useful for isolated children and for Church Schools by mail. In many larger, more highly organized schools the series may well find a place, either as the principal course, or for use with other materials.

In my experience in Christian Education — as curate in charge of a large school, as rector of parishes where the Church School was one of my responsibilities, and as rector of a large parish where I supervised a skillful associate — I have found no substitute for continual study and hard decision in selecting the best material for each class, choosing it from many sources, and with the necessity of frequent changes. The Episcopal Church Fellowship Series will relieve no conscientious leader of this responsibility. But the series will add some useful and highly welcome grist for his mill.

CHANGES

Appointments Accepted

The Rev. Keith M. Bardin, formerly assistant of Christ Church Cathedral, Houston, is now rector of St. Paul's Church, Orange, Tex. Address: Church, 1401 Park Ave.; home, 1800 Sholars.

The Rev. Robert J. Center, who was ordained deacon in March, is vicar of the Church of St. John the Baptist, Mount Carmel, Ill., and St. John's Church, Albion. Address: Mount Carmel.

The Rev. George F. Dempsey, who formerly served St. James Church, South Groveland, Mass., is now in charge of St. Gabriel's Parish, Brooklyn. Address: 107 Montague St., Brooklyn 2.

The Rev. Edward Dickinson, formerly curate of All Saints' Church, Detroit, is now rector of St. Peter's Church, Tecumseh, Mich.

The Rev. J. Murray Eby, formerly vicar of the Church of St. Mark and St. Stephen, East Demerara, British Guiana, is now in charge of the Church of St. John and St. Bartholomew, Essequibo, British Guiana. Address: St. John's Rectory, Suddie, Essequibo, British Guiana.

The Rev. William J. Good, formerly rector of Christ Church, Biddeford, Maine, and vicar of St. John's Church, Old Orchard, will on September 15th become rector of the Church of the

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Epiphany, Providence, R. I. Address: Church, 542 Potters Ave.; rectory, 405 Elmwood Ave.

The Rev. **Walter E. Hoskin**, formerly rector of the Church of the **Heavenly Rest, Princeton, W. Va.**, is now vicar of **St. Peter's Church, Borger, Tex.** Address: 801 Latimer St.

The Rev. **Dr. Raymond Lang**, formerly in charge of **Christ Church, Middletown, Conn.**, is now rector of the Church of the **Epiphany, New Haven, Conn.** Address: 740 Woodward Ave.

The Rev. **Roland S. Lindsay**, formerly assistant of **All Saints' Church, Omaha, Nebr.**, is now rector of **St. Gabriel's Church, Philadelphia.** Address: 113 W. Fisher's Ave., Philadelphia 20.

The Rev. **John O. Peacock**, from the diocese of **Montreal**, is now rector of **Christ Church, Clayton, N. Y.**, in charge of the Church of **St. Lawrence, Alexandria Bay.**

Armed Forces

Chaplain **John C. Ruback, Jr.**, formerly addressed: HQ 999, AFA Bn., APO 358, Unit 1, c/o P. M., San Francisco, should now be addressed: 73 Tank Bn., APO 7, c/o P. M., San Francisco.

Resignations

The Rev. **Waldo D. Parker**, who has been in charge of **St. Mary's Church, Clementon, N. J.**, and the **Atonement, Laurel Springs**, has retired from the active ministry and may be addressed at 311 Broadway, Laurel Springs, N. J.

Changes of Address

The Rev. **Robert T. Becker**, rector of **St. Paul's Church, Mount Vernon, Ohio**, expects to sail with his wife on the **Cunard liner Parthia** on September 4th. He will be a student for the coming year at **St. Mary's Theological College, University of St. Andrew's, St. Andrews, Fife, Scotland.**

Canon Clifton Anthony Best, canon missionary

of the diocese of **Harrisburg**, formerly addressed at 1349 Sleepy Hollow Rd., York, Pa., should be addressed at 248 Country Club Rd. (Box 174), York, Pa.

The Rev. **Dr. Joseph F. Fletcher**, professor of **Episcopal Theological School, Cambridge, Mass.**, formerly addressed at 2 Phillips Pl., may now be addressed at 6 St. John's Rd., Cambridge 88.

The Rev. **Robert H. Gamble**, priest of the diocese of **Pennsylvania**, formerly addressed at Box 104, Radnor, Pa., may now be addressed at 18 Valley Rd., Hanover, N. H.

The Rev. **Donald M. Hultstrand**, who was recently ordained deacon of the diocese of **Minnesota**, may be addressed at 845 Clement St., **Worthington, Minn.**

The Rev. **O. Levin Lake**, who is serving Christ the King and **St. Anne's Missions in Forth Worth, Tex.**, formerly addressed at 6409 Greenway Rd., may now be addressed for all mail at 3236 Texas Blvd.

The Rev. **Howard D. Perkins**, formerly addressed at 356 Quaker St., **Chappaqua, N. Y.**, may now be addressed for all mail at: "Old Hickory," **Crompond St., Peekskill, RFD 2, N. Y.**

Ordinations

Priests

Central New York: The Rev. **Ronald Alan Wyckoff** was ordained priest on June 19th by **Bishop Peabody of Central New York** at **St. George's Church, Chadwicks.** Presenter, the Rev. **H. H. Hadley**; preacher, the Rev. **W. J. Dougherty.**

Deacons

Central New York: **Theodore William Lewis** and **Roger Paul Rishel** were ordained to the diaconate on June 20th by **Bishop Peabody of Central New York** at **St. John's Church, Oneida, N. Y.** Pre-

senter of both, the Rev. **J. A. Springsted**; preacher, the Rev. **J. J. Post.**

Lewis Furbeck Cole was ordained deacon on June 22d by **Bishop Higley, Suffragan of Central New York**, at **Trinity Church, Utica.** Presenter and preacher, the Rev. **W. A. Arlin.**

John Frederick Higby Gorton was ordained deacon on June 24th by **Bishop Higley, Suffragan of Central New York**, at **Christ Church, Binghamton, N. Y.** Presenter, the Rev. **C. N. Eddy**; preacher, the Rev. **R. W. Albright.**

David Cole Stanley and **George Ebdon Stiegler** were ordained to the diaconate on June 29th at **St. Peter's Church, Auburn, N. Y.**, by **Bishop Peabody of Central New York.** Presenters, respectively, the Rev. **A. A. Chambers**, the Rev. **M. D. Lee**; preacher, the Rev. **R. R. Spears, Jr.**

Pope Furman Brock, Jr. and **Ryder Channing Johnson** were ordained to the diaconate on June 29th by **Bishop Higley, Suffragan of Central New York**, at **St. John's Church, Ithaca, N. Y.** Presenters, respectively, the Rev. **M. M. Warren**, the Rev. **J. E. Mahagan**; preacher, the Rev. **W. H. Cole.** The Rev. **Mr. Johnson** is assisting at **St. James' Church, Batavia, N. Y.**, in the diocese of **Western New York.**

Correction

In a story on **Northern Michigan [L. C., July 26th, p. 12]** an error was made in reporting the names of the **Standing Committee** and deputies to the **Provincial Synod** at **Eau Claire, Wis.** The lists should have read:

Elections: **Standing Committee:** clerical, **W. J. Robertson, J. A. Alford, William Burritt, Herman Page**; lay, **C. J. Stakel, Carl Brewer, Theodore Dahlberg.**

Deputies to Provincial Synod: clerical, **William Burritt, J. A. Alford, Joseph Dickson, W. J. Robertson**; lay, **W. P. Chamberlain, Ralph McBain, Eric Jones, and James Ward, Jr.**



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(Continued on page 23)

KEY—Light face type denotes AM, black face PM; addr, address; anno, announced; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; Instr, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; r, rector; r-em, rector-emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

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Rev. **Francis Kane McNaul, Jr.**
Sun Masses 8, 9:30, 11 (High & Ser); 9 MP; Daily
7:30 ex Sat; Fri Sat & HD 9:30; 9 MP, 5:30 Ev;
1st Fri HH 8; C Sat 4:30 & 7:30 & by appt

ST. FRANCIS' San Fernando Way
Rev. **Edward M. Pennell, Jr., D.D.**
Sun 8, 9:30 & 11; HC Wed 7, HD & Thurs 9:15

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(Continued from page 22)

MARBLEHEAD, MASS.

ST. MICHAEL'S Built in 1714
Rev. David W. Norton, Jr., r
Sun 8 & 11; HD 8

DETROIT, MICH.

ST. PAUL'S CATHEDRAL 4800 Woodward Ave.
Very Rev. John J. Weaver, dean
Sun HC 8, 9:15; 11 MP, Ser; Wed 7:30 HC;
Church open daily for prayer. Parking lot in rear.

INCARNATION 10331 Dexter Blvd.
Rev. Clark L. Attridge, D.D.
Masses: Sun 7:30, 10:30; Mon & Wed 10; Tues &
Fri 7; Thurs & Sat 9; C Sat 1-3 & by appt

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
Rev. W. W. S. Hohenschild, r
Sun HC 8, 11 1 S, 11 MP; HC Tues 7, Wed 10:30

RIDGEWOOD, N. J.

CHRIST CHURCH Franklin Ave. at Cottage Pl.
Rev. A. J. Miller, r
Sun 8, 9:30 HC (MP on 1st), 11 (HC 1st, MP
others); Fri & HD 9:30 HC; C by appt

SEA GIRT, N. J.

ST. URIEL THE ARCHANGEL
Rev. Canon R. H. Miller, r; Rev. J. J. English, c
Sun 8 HC, 9:30 Sung Eu, 11 MP; Daily: HC 7:30
ex Fri 9:30

BROOKLYN, L. I., N. Y.

ST. JOHN'S ("The Church of the Generals")
99th St. & Ft. Hamilton Pkwy.
Rev. Theodore H. Winkert, r
Sun 8, 9:30 HC, 11 MP, 1st Sun HC 11

BUFFALO, N. Y.

ST. PAUL'S CATHEDRAL Shelton Square
Very Rev. Philip F. McNairy, D.D., dean; Canon
Leslie D. Hallett; Canon Mitchell Haddad
Sun 8, 9:30, 11; HC Daily 12:05, Also Tues 7:30;
Healing Service 12 Noon Wed

ST. ANDREW'S 3105 Main at Highgate
Rev. Thomas R. Gibson, r; Rev. John Richardson
Sun Masses 8 & 10 (Sung); Daily 7; Thurs 10;
C Sat 7:30-8:30

GREENWOOD LAKE, N. Y.

GOOD SHEPHERD Rev. Harry Brooks Malcolm, r
Sun Mass 8, MP & Ser 11; HD Mass 9:30; C by
appt
In the heart of the beautiful Ramapo Mts.

* The sign used in this heading is a replica of one available from the National Council 281 Fourth Avenue, New York 10, N. Y., at prices from \$13.50 to \$30.50, plus shipping charges. Price includes name of and directions to your church. A necessity for any church that is anxious to welcome strangers, but not more than one church in ten uses this roadside sign today.

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The clergy and parishioners are particularly anxious for strangers and visitors to make these churches their own when visiting in the city.

NEW YORK, N. Y.

NEW YORK CATHEDRAL (St. John the Divine)
112th & Amsterdam
Sun: HC 8, 9, 11 (with MP & Ser), Ev & Ser 5;
Weekdays: MP 7:45, HC 8, EP 5. Open daily 7-6

ST. BARTHOLOMEW'S Park Ave. and 51st St.
Rev. Anson P. Stokes, Jr., r
8 & 9:30 HC, 9:30 & 11 Ch S, 11 M Service &
Ser, 4 Ev, Special Music; Weekday HC Tues 10:30;
Wed & Saints' Days 8; Thurs 12:10; Organ Rec-
itals Fri 12:10; Church open daily for prayer

HEAVENLY REST 5th Ave. at 90th Street
Rev. John Ellis Large, D.D.
Sun: HC 8 & 9:30, Morning Service & Ser 11;
Thurs, and HD HC 12 Noon

ST. IGNATIUS' 87th St. & West End Ave.,
one block West of Broadway
Rev. W. F. Penny; Rev. C. A. Weatherby
Sun 8:30 & 10:30 (Solemn); Daily 8; C Sat 4-5,
7:30-8:30

ST. MARY THE VIRGIN Rev. Grieg Taber, D.D.
46th St. East of Times Square
Sun Masses 7, 9, 11 (High); Daily: 7, 8; C Thurs
4:30 to 5:30, Sat 2 to 3, 4 to 5, 7:30 to 8:30

RESURRECTION 115 East 74th
Rev. A. A. Chambers, r; Rev. F. V. Wood, c
Sun 8 & 10; Daily 7:30 ex Mon & Sat 10; C Sat 4

ST. THOMAS 5th Ave. & 53rd Street
Rev. Raelif H. Brooks, S.T.D., r
Sun HC 8, 9 & 11 1 S, MP & Ser 11; Daily 8:30
HC, Thurs 11; HD 12:10

THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r

TRINITY Broadway & Wall St.
Rev. Bernard C. Newman, v
Sun HC 8, 11, EP 3:30; Daily MP 7:45, HC 8;
Noon Ser, EP 5:05; Sat HC 8, EP 1:30; HD & Fri
HC 12; C Fri 4:30 & by appt

ST. PAUL'S CHAPEL Broadway & Fulton St.
Rev. Robert C. Hunsicker, v
Sun Music Broadcast CBS 9, HC 10; Daily MP
7:45, HC 8, 12 ex Sat, EP 3; C Fri & Sat 2 & by
appt

CHAPEL OF THE INTERCESSION
Broadway & 155th St.
Rev. Joseph S. Minnis, D.D., v
Sun HC 8, 9:30 & 11, EP 4; Weekdays HC daily
7 & 10, MP 9, EP 5:30, Sat 5, Int 11:50; C Sat
4-5 & by appt

ST. LUKE'S CHAPEL 487 Hudson St.
Rev. Paul C. Weed, Jr., v
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat 5-6,
8-9, & by appt

ST. AUGUSTINE'S CHAPEL Rev. C. Kilmer Myers, v
292 Henry St. (at Scammell)
Sun HC 8:15, 11 & EP 5; Mon, Tues, Wed, Fri
HC 7:30, EP 5; Thurs, Sat HC 6:30, 9:30, EP 5

ST. CHRISTOPHER'S CHAPEL 48 Henry St.
Rev. Edward Chandler, p-in-c
Sun 8, 10, 8:30; Weekdays, 8, 5:30

NIAGARA FALLS, N. Y.

ST. PETER'S Jefferson Ave. at Second St.
Very Rev. Blake B. Hammond, r and dean of
Niagara; Rev. Edward P. Miller, c
Morning Services 8 & 11; Special Days 7:30 &
10, as announced.

SCHENECTADY, N. Y.

CHRIST CHURCH Cor. State & Swan Sts.
Rev. Ernest B. Pugh, r
Sun 8 HC, 10:30 Mat or HC; HD announced

ST. GEORGE'S 30 N. Ferry St.
Rev. Darwin Kirby, r; Rev. George F. French, Asst.
Sun 8, 9, 11, H Eu, (9 Family Eu & Com Break-
fast), 9 Sch of Religion and Nursery, 11 Nursery;
Daily Eu 7 ex Mon & Thurs 10; HD 7 & 10; Daily:
MP 8:45, EP 5:30; C Sat 8-9 by appt

CINCINNATI, OHIO

ST. MICHAEL AND ALL ANGELS 3626 Reading Rd.
Rev. Francis Campbell Gray, r
Sun HC 8 & 10:45, Mat 10:30; HC weekdays 7
ex Mon 10; C Sat 7-8

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th & 17th Sts.
Rev. Emmett P. Paige, r; Rev. Paul Kintzing, Jr.
Sun: HC 8, 11 (Sung) MP 10:30, EP 3; Mon, Wed,
Fri 7; Tues 7:45; Thurs, Sat 9:30; EP 5:30;
C Sat 4-5

PITTSBURGH, PA.

ST. MARY'S MEMORIAL 362 McKee Pl., Oakland
Sun Mass with Ser 10:30; C by appt

NEWPORT, R. I.

TRINITY Founded in 1698
Rev. James R. MacColl, III, r; Rev. Peter Chase, c
Sun HC 8, Family Service 9:15, MP 11; HC Tues &
Fri 7:15, Wed & HD 11

MEMPHIS, TENN.

GOOD SHEPHERD Jackson & University
Sun HC 9:30
"The Catholic Parish of the Mid South"

FORT WORTH, TEXAS

ALL SAINTS' 5001 Crestline Road
Rev. James P. De Wolfe, Jr.
Sun HC 8, 9:30, 11 (1st Sun only); Daily MP &
HC 6:45 (ex Thurs 6:15); Tues 10; C Sat 5-6

SAN ANTONIO, TEXAS

ST. PAUL'S MEMORIAL Grayson & Willow Sts.
Rev. H. Paul Osborne, r
Sun 8, 9:15 & 11; Wed & HD 10

SALT LAKE CITY, UTAH

ST. MARK'S CATHEDRAL 231 East First South
Very Rev. Richard W. Rowland, dean
Sun HC 8, MP 11 (ex Cho Eu 1st Sun) Weekday
Eucharist Wed 7; Thurs & HD 10:30; C by appt

BELLOWS FALLS, VT.

IMMANUEL
Rev. Robert S. Kerr, r
Sun HC 8 & 10; Wed & HD 8; Fri 9

MADISON, WIS.

ST. ANDREW'S 1833 Regent St.
Rev. Edward Potter Sabin, r
Sun 8, 11 HC; Weekdays as anno; C appt

MONTREAL P. Q. CANADA

ST. JOHN THE EVANGELIST
Ontario St. West at St. Urbain, Montreal
Rev. H. L. Hertzler, r; Rev. B. D. Freeland
Sun: H Eu 8 & 9:15, Mat 10:15, Sol Eu & Ser 11,
Ev 7; Daily: H Eu 7 (also 9:30 Wed & HD),
Mat 7:45, Ev 5:30; C Sat 7:15 & by appt

VANCOUVER, CANADA

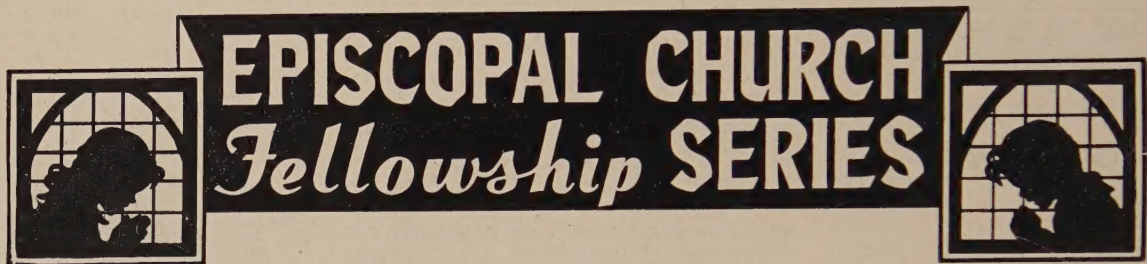
ST. JAMES' Gore Ave & E. Cordova
Sun Masses: 8:30, 9:30, 11, Sol Ev 7:30; Daily:
HC 7:30, Thurs 9:30; C Sat 5 & 7

VICTORIA, B. C., CANADA

ST. BARNABAS Belmont and Begbie
Sun Masses 8, 11, Ev 7:30; Daily 7:30 ex Wed
8 & Fri 9:30; C Sat 8:15

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